him is not our merging in God, but the finite soul's realisation of its true relation, and that of the world, to the Infinite.

While to Sankara, the finite as such, has no existence, either real or apparent, after liberation ; to Ramanuja, the finite soul, freed from its bonds of ignorance and sin, continues to live an endless life in God in a society of liberated souls.

Ramanuja insists on the Supreme fact of Divine Personality, a Living, Loving and Righteous Person who gives the protecting, all-sufficing sense of guardianship of an encompassing personal presence, which alone makes practical and personal religion at all possible. Individual relations with the Paramatma are not only acknowledged but laid down and classified in detail. The alienation of the soul through sin and ignorance is also described. The moral responsibilities of man are not forgotten. The incarnation of the Divine Spirit is looked upon as the very first principle of all true religion. The love of God becomes a perfect self-immersion, a perfect inebriation. God is regarded as the Friend, the Parent, the Child, the Husband, the Master.

Having given a very general idea of the two schools,

I shall deal with them as briefly as possible in this and the next chapter to enable the reader to follow more closely the relevant portions of the texts of the Upanishads in Part II of this Manual and draw his own inferences as regards the truths propounded by their respective advocates.

Among the Upanishadic Rishis, it was Uddalake Aruni who gave the first regular exposition of *Unqualified Monism,* Also called Monistic Absolutism, the unity of all existence, with such illustrations and arguments as commended them-selves to his hearers in that dawn of philosophical thought in which he lived. His teachings are found at length in the sixth chapter of the *Chandogya URanishad.* The ablest exponent of this philosophy, however, is unquestionably Yajnavalkya, Arum's disciple, who excelled his master in